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Vol. LXII — No. 11

June 8, 1982 C.E.

Sha'ban 15, 1402 A.H.

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*Extracts from the Annual Report 1980-81*

## **Ahmadiyya Anjuman Isha'at-i-Islam (Lahore) — Canada**

### **Formally Registered with the Government**

(During the past few years many of our branches in Holland, Guyana, Surinam and Fiji have become very much active. They are not only expanding their activities and undertaking new projects, but are supporting other branches of the Movement as well. Some of our Ahmadi brothers and sisters from Guyana and Fiji have settled in Canada. For the last two years they have organised themselves and a branch of the Movement has been established under the name, "Ahmadiyya Anjuman Ishaat-i-Islam (Lahore) — Canada". It has been registered with the Government of the Province of British Columbia. We have before us its First Annual Report which is very much encouraging. It is heartening that branches of the Movement in different parts of the world are taking interest in each others projects. We have noted with interest that Canada Ahmadiyya Anjuman has donated \$2,200.00 towards the construction of the Central Ahmadiyya Mosque at Suva, Fiji. It has also undertaken a vigorous drive to enlist more and more subscribers for the monthly "Islamic Review" published by the Ahmadiyya Anjuman Ishaat-i-Islam USA. We hope such active coordination between various branches of the Movement will go a long way in extending the work of propagation of Islam carried out by the Ahmadiyya Movement throughout the world. — Ed.)

The year although being the first was very successful. Our long standing dream of having the Anjuman registered with the Government of the Province of British Columbia has become a reality by the Grace of Almighty Allah.

#### **Office Bearers**

The Inaugural General Meeting of the Anjuman was held at the residence of Mr. M. Yaseen Sahukhan, 3181 East 15th Avenue, Vancouver, B. C. and the following office-bearers were elected :

President : Mr. Shams A Dean,  
 Vice Presidents : Mr. Usman Gani Buksh, Mr. M. Nazim Sahukhan,  
 Secretary : Mr. M. Yaseen Sahukhan,  
 Treasurer : Mr. Inayat Khan, Asstt. Secretary : Mr. Karim Khan, Asstt. Treasurer : Mr. Abdul Wazid Khan,  
 Board Members : Mr. Abdul Hak Baksh, Mr. Kamal-ud-Dean, Mr. B. A. Khan alias Abdul Gafoor and Mr. Hidayat Khan.

#### **Dars-i-Quran**

By the Grace of Almighty Allah Dars-i-Quran has become a regular feature and it is indeed pleasing to note that these are generally well attended. Dars-i-Quran in its present form was started by the Founder of the Ahmadiyya Movement, Hazrat Mirza Ghulam Ahmad Sahib who placed a lot of emphasis on it. It is heartening to note that Dars-i-Quran has continued to gain acceptance throughout

the Muslim World. However, the Ahmadiyya Anjuman still leads the way in this respect and reports indicate that our branches all over the world are well-known for arranging regular Dars-i-Quran.

#### **Membership Drive**

At the inception of the Anjuman the number of members was eleven only. Gradually, the number increased to twenty-three by October 1980. The Board realising that there were other Ahmadis who should be encouraged to join the Anjuman resolved to set out on a drive. By the Grace of the Almighty Allah and through the efforts of the Secretary and other members of the Board, eight persons namely, Mohammed Hussein, Mrs K. N. Hussain, Mohammed Ishaq Khan, Kamrul Nisha, Mohammed Ibrahim Khan, Habib Khan, Mrs. K. Habib Khan and Taiyab Khan joined the Anjuman and the total number to-date stands at thirty-one.

#### **Forthcoming Events**

The Board decided that the dates of the forthcoming events such as Shabe Bara'at, commencement of the month of Ramazan, Festivals of Eid al-Fitr and Eid al-Azha etc. be made known to the members in advance so that they are given ample time to make necessary preparations. Prompt action was taken

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# THE LIGHT

*Managing Editor : Dr. Allah Bakhsh*

*Asstt. Editor : Nasir Ahmad*

*Tuesday — June 8, 1982*

## PRINCE OF PEACE FOR THE NATIONS — I

Peace is a basic and primary pre-requisite for human progress, prosperity and welfare. Conflict, confrontation and war always end in destruction, desolation and devastation. These days consequences of war have become all the more ghastly and horrible because of the employment of modern scientific weapons of war. It is related that the small islands of Japan, Hiroshima and Nagasaki, which were made the targets of atomic bomb explosions during the last World War, though about half a century has elapsed, are yet in a state of barrenness and desolation without the growth of any kind of vegetation and animal life upon them. Even the British cities destroyed by non-atomic bombs during the early forties, have not yet recovered from the ravages of the Second World War. Since then war-weaponary and war-equipment have undergone tremendous 'improvement' with consequent hundred-times their devastating affects. Presently Britain has involved itself in war with Argentina. Already several of its best and most costly war-ships have been made targets of destruction by Argentine missiles and have been sunk. Fervent and feverish appeals and attempts to end the war have failed to bring about peace. Details were published about the British

soldiers leaving Liverpool bidding farewell to their near and dear ones. Tears were shown flowing down the cheeks of women and children who had gone to give them a send-off — into the jaws of sure death. What a pathetic scene to look at! What is to be achieved by the contending parties! Nothing but colossal loss of life and limb on both sides. It is nothing but a fight for supremacy and prestige. The situation demands serious efforts on the part of Big Powers to avoid chances of bigger conflagration. Pope John Paul has deemed it proper to visit Britain at this critical juncture to impress upon the British public and leaders urgency of maintaining peace. During a mass-rally the Pope appealed to the British people to maintain peace. Newspapers carried reports of the address in the following words :

### **Pope's call for world peace**

"May 31 : Pope John Paul has made powerful pleas for world peace and Church unity in his visits to two British cities, one ravaged by war 40 years ago and the other historically, the victim of sectarian strife.

"On the third and most gruelling day so far of his six-day British tour, the people flew from London yesterday to

a mass attended by 300,000 people in the Midlands city of Coventry, devastated by German bombs in World War two.

"The ruins of the old cathedral constantly remind our society of its capacity to destroy and today that capacity is greater than ever", he said.

"People were having to live under the shadow of a nuclear nightmare. Yet people everywhere longed for peace. 'Today the scale and the horror of modern warfare — whether nuclear or not — makes it totally unacceptable as a means of settling differences between nations'", the Pontiff said.

It was the latest and strongest appeal for peace by the Pope, who has repeatedly referred during his tour to Britain's conflict with Argentina over the Falkland Islands." — APP

It is strange that Christian propaganda was engendered in the past blaming the early Muslims for the defensive battles they had to fight. But the two World Wars and the ensuing struggle for economic exploitation and political supremacy among the Christian nations run contrary to the preaching of Jesus' message of love and peace. The Allied slogan during the World War Second was that they were fighting to uphold human freedom and maintain peace in the world. In other words they wanted the world to believe that their war was of a defensive nature and its aim was to eradicate oppression and tyranny from the world. The early Muslims fought against odds, compelled by the intrigues and insinuations of their opponents who wanted to crush the rising nation of Islam. These

battles were not at all aggressive by any standard of warfare. An impartial study of the early history of Islam goes a long way to establish that Muslims were forced into these battles. Muslims had no colonial intentions. That is why wherever they went its people embraced Islam and almost all these countries are Muslims even today.

The truth is that the advent of the Holy Prophet of Islam ushered in an era of peace between the warring nations of the Peninsula. Even the Western orientalisks have admitted that the rise of Islam brought in spiritual and material revolution into the region which was discarded by the then civilized world as 'a useless stone'.

Muslim world is also faced with a worst crisis of its history. Preparation for defence is one thing but to seek solution of disputes by force is quite another. Situation demands that Muslims should seriously uphold the Islamic spirit of peace for creating harmony and peace among themselves. Internal unity is more powerful than most modern war-weapons obtained from others. Enemies of Islam are playing the game and we do not care to read between the lines. Withdrawing from a small piece of land or forgoing economic interests in favour of another brother Muslim country is nothing as compared to the unity and solidarity among the Muslim nation. The Holy Prophet of Islam preferred even humiliating conditions for peace than go to war and that should be the hallmark of Muslims today.

—A.B.

# The Antichrist and Gog and Magog

HAZRAT MAULANA MUHAMMAD ALI

The subject is generally considered as relating to eschatology or the end of things, but this impression seems to be the result of Christian influence on Muslim thought. Islamic prophecies of the appearance of the Antichrist and of the predominance of Gog and Magog represent an aspect of the conflict of the spiritual and material forces, of the struggle of truth against falsehood, in which the spiritual forces are represented as being subjugated only temporarily, but as a result of which there would be a general spiritual awakening in the world and truth will ultimately shine in its full resplendence and prevail in the whole world.

Misunderstanding as to the significance of the prophecies referred to above exists not only among non-Muslims but among Muslims as well. In fact, these prophecies are the most misunderstood part of the Islamic religious literature, and some of the best intellects of Islam, being unable to discover the underlying significance, have gone to the extent of declaring all hadith relating to these prophecies as unreliable or fabrications of a later age. As a matter of fact, not only have many of these hadith been accepted by the most reliable collectors of hadith, such

as Bukhari and Muslim, but similar prophecies are met with in the Qur'an itself. The reliability of such hadith is, therefore, beyond all doubt. But what is more, fulfilment of these prophecies shines out so clearly in the light of the events that are taking place before our eyes that what was considered to be the darkest spot of Islam forms now its brightest feature.

## The need for discussion about the Antichrist and Gog and Magog

It is a remarkable coincidence that whereas in the world of today European powers are pressing forward with a determined programme of action against the world of Islam and are restlessly anxious to hold an absolute sway over it, we find on the other hand a large number of prophecies of the Holy Prophet (peace and blessings of Allah be upon him) that speak of trials and tribulations that were to befall the Muslims in the latter days — prophecies that almost find literal fulfilment in the trend of events *vis-a-vis* the Muslim world before us. It is all the more astonishing that these prophecies were recorded at a time when temporally Islam was predominant, and the whole world was trembling before its onward

advance. It is an open secret that there is a terrible warfare at the moment between Europe and Islam, or to put it more correctly between the material and spiritual forces. Christian Europe regards the power of Islam to be an awful menace to its material civilization, and on this false apprehension is bent on crushing it out of existence and thus saving the world from its political influence. Its religious section has declared it quite openly that whereas other religions are non-Christian, Islam is definitely anti-Christian. And although the Christian missionaries are found active in every quarter of the globe, preaching to all kinds of people, their special objective is the Muslim community. Certainly these are facts that no Muslim can afford to look on indifferently.

It is lamentable, nevertheless, that Muslims are so hopelessly entangled in their own internal differences on minor points of religious life that they have no thought to spare for the more vital aspects of their national life. If they could devote some attention to the great struggle that is now going on between the forces of materialism and spirituality, they could very clearly see that the feats of Dajjal and the astonishing adventures of Gog and Magog are no mere fanciful stories but are a portrayal of a faithful picture of the

the irresistible inroads of materialistic Europe and the Christianity of our own days, which the Hadith literature has drawn in prophetic language. The great seer, the greatest seer this world has produced, the Prophet Muhammad, (peace and blessings of Allah be upon him) has so vividly described events that were to happen 1300 years after him that one would think he was seeing them happening before his very eyes. In view of these clear prophetic warnings of the Holy Prophet it becomes the imperative duty of every Muslim to give thought to those hadith which speak of the latter-day struggle of Christianity and Islam, and forget their own differences on small and secondary points, because the very existence and success of Islam in the world depends on the sequel to the contest of the two religions that are before us and of which these hadith speak, and not on those small matters variations in which do not constitute any very great benefit or loss to the Muslims.

#### **The significance of the Dajjal and Gog and Magog**

The mention of Dajjal occurs repeatedly in hadith whereas Gog and Magog are mentioned not only in Hadith but also in the Qur'an, and the appearance of both is connected with the advent of the Messiah. The word

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# Second Advent of Jesus Christ

by MIRZA MASUM BEG

## Significance of the Second Coming of Christ

It has been commonly held by the Christians as well as the Muslims that Jesus, son of Mary, who was a prophet unto the people of Israel, shall reappear in the Last Ages, "I will come again", said he unto his disciples, "and receive you unto myself" (John 14 : 3). The Prophet of Arabia too has transmitted the same tidings to us :

"What will be your condition when Ibn Maryam (*son of Mary*) shall descend among you, and he shall be an *imam* from amongst you?"

In his well-known book, Bhagavada Gita, Shri Krishna of India has also stated a similar thing about himself : "Whenever there is decay of *dharma* and exaltation of unrighteousness (*adharma*), then I myself come forth for the good, and for the destruction of the evil-doers and for the sake of firmly established righteousness I am, born from age to age" (4 : 7-8).

Another similar story we read in the Old Testament. Prophets Elijah and Elisha were going from Gilgal when "behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder ; and Elijah (also called

Elias) went up by a whirlwind into heaven" (2 Kings 2 : 11). This Prophet Elias, it is again written in the Book, was to descend from the Heaven before the advent of the Messiah (Jesus, the Christ) : "Behold I will send you Elijah, the prophet, before the coming of the great and dreadful day of the Lord" (Malachi, 4 : 5).

Ages have gone by since then. The world has many a time been convulsed by the iniquity and injustice of man. Baneful beliefs and pernicious principles have been preached in the name of *dharma*, and the beloved Bharat of Shri Krishna has often and anon writhed under the pain of *adharma*. But, strange to say, the kindly Krishna came not even once. Why ? Again the descending of Prophet Elias from the clouds was a splendid sign of the advent of the Messiah. The Jews are upto now straining their eyes and craning their necks to scan the skies in expectation of him. But what actually happened was that the Messiah (Jesus, son of Mary) appeared on the scene, whereas Elias descended not from the clouds. Why ? should we say that the Word of God bearing such a precious promise went amiss and

failed?

### Metaphorical statements

By the Second Coming of a Divine Messenger, in the technique of religion, is always meant the advent of another in the spirit and power of the former. Jesus himself has elucidated this point in very distinct and decisive terms. When he proclaimed himself the "Promised Messiah, the unimaginative Jews declared him as an impostor on the ground that Elias must first descend from the Heaven. Jesus, with all his prophetic might, explained to them that it was merely a metaphorical statement signifying that another man would be raised in *spirit and power of Elias*. Pointing to John the Baptist, Jesus said: Elias truly shall first come, and restore all things. But I say unto you that Elias is come already, and they knew him not, but have done unto him whatever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist" — (Matt., 17 : 11-13).

We, thus, have the authority of a prophet of God to say that the Second Coming of Elias was fulfilled in the person of John the Baptist who had come in the spirit and power of Elias. Shri Krishna, likewise, appears and reappears, as stated in the Gita, but not the selfsame son of Vasu Deva of Mathura, but another man endowed with his

power and spirit. The allegorical expressions, it should be borne in mind, must not be taken literally.

History bears testimony to the fact that when a strong spiritual likeness existed between two persons the name of one has, in a metaphorical sense, been given to the other. This sort of speech was in vogue among the Israelites also.

"When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist : Some Elias : and others, Jeremiah, or one of the prophets" (Matt., 16 : 13-14).

It is but evident that people called Jesus by the names of John, Elias and Jeremiah in spite of the fact that these prophets were quite different persons, the last two having lived a very long time before Jesus Christ.

(2) Mary, mother of Jesus, has been called *ukht-i-Harun* in the Holy Qur'an (19 : 28), i.e., the sister of Aaron, who had lived many hundred years before her. But there existed a spiritual similarity between the two. Both belonged to the priestly class and were godly persons. She has not been called the sister of Moses, for priesthood was exclusively a prerogative of the descendants of Aaron.



(3) The Holy Prophet Muhammad (peace and blessings of God be upon him) is reported to have said of his companions :

"All the prophets who appeared on this earth have each his like in my followers. Abu Bakr is the like of Abraham, 'Umar of Moses, 'Uthman of Aaron, and 'Ali, son of Abu Talib, my own : and one who wishes to see Jesus may look upon Abu Dhar."

### Signs of the Second Coming of Christ

Of the Second Coming of Christ several signs have been mentioned in sacred scriptures :

"Nevertheless when the Son of man cometh, shall he find faith on the earth" (Luke 18 : 18).

St. Paul, has explained this verse furthermore. Writes he : "In the last days perilous times shall come. For men shall be lovers of their own-selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, lovers of pleasures more than lovers of God ; having a form of godliness but denying power thereof ; from such turn away" (2 Timothy 3 : 1-4).

The condition of the present-day fallen world is, too clear to call for any comments. Physical purity as well as

spiritual soundness has become a thing of the past. Worldliness and vice is the order of the day. Love of God has indeed been replaced by greed of gold, and righteousness and rectitude by rank hypocrisy.

When things come to such a pass, the Holy Prophet has left us the glad tidings :

"A man from amongst those of the Persian descent will restore faith even though it have gone up to heaven."

Hadrat Mirza Ghulam Ahmad, it may be remarked in passing, was of Persian descent.

The second sign states that fearful fights and frightful famines shall stalk through the lands, and epidemics and earthquakes shall cause death and destruction everywhere.

"Nation shall rise against nation, and kingdom against kingdom : and there shall be famines and pestilences, and earthquakes in divers places" (Matt., 24 : 7).

The Holy Qur'an also tells us the same tale :

"The day on which the quaking shall quake, what must happen afterwards shall follow it. Hearts, on that day, shall palpitate ; their eyes will be down cast" (79 : 6-9).

All these events, it cannot be denied, have come to pass in their full force,

and millions of people have borne evidence to these signs. During First World War in 1914, not a nation there was that entered not in the stupendous strife, and as many as 30,000,000 men were done to death during these five years. The Second World War assumed still more terrible proportions so that all the previous calamities paled into insignificance before its destruction. In 1900, as also close upon the heels of the two world wars, the spectre of frightful famine wrought a horrible havoc on this earth and took a terrible toll of human life particularly in Europe, Africa, China and India. Earthquakes too have been several and severe. We have it on high seismological authority that during the first 900 years of the Christian era, from 1 too 900 C.E. only 197 earthquakes occurred *i.e.*, one shock in every four or five years. But during the short space of 18 years from 1860 C.E. the earth was rocked heavily as many as five thousand times which comes to 277 shocks a year and the quaking in the present times is getting more frequent and fierce. Says the Most High in the Holy Quran :

“We chastise not until We raise an apostle, *i.e.*, until the earth has first been preached through a messenger” (17 : 15).

The advent of a messenger (*rasul*) since the advent of the Last Prophet Muhammad (peace and blessings of

Allah be on him) will mean the advent of his deputies in his name and with his authority. Coming of the latter is as the Holy Prophet's own coming.

### Shri Krishna Reappears

Not a people there has been, the Holy Qur'an tells us, but a spiritual Teacher has been raised amongst them. If India had its Vedic Rishis, with Ram Chandra, Krishna and Gautma Buddha to follow them, China found its Divine Teacher in the holy person of Confucius. If Zoroaster had been sent to kindle the spiritual fire in Iran, Moses and Jesus had been raised for the guidance of the Israelite nation. And Muhammad came last as a unifying force and linked together all of them. His message was universal.

Shri Krishna, of all the spiritual luminaries of India, was of a truth, the greatest. None of the Vedic Rishis and Avtars could equal him in grandeur and glory. Krishna, receiving his light from Heaven, cleansed the Aryavarta of all the sins and guided its people unto the Right-Path. The Holy Prophet has said :

“In India too there had been a prophet of a swarthy complexion : he was called Kahin.”

Shri Krishna's sublime teaching has been incorporated in the pages of the famous Scripture Bhagavada Gita. Lord Krishna is reported to have said :

“Whenever there is decay of *dharma* O Bharata, and there is increase and

exaltation of unrighteousness, then I come forth myself, for the protection of the good, and for destruction of evil-doer, and for the sake of firmly established righteousness (*dharma*). I am born from age to age" (4 : 7, 8).

Ages have gone by since this pronouncement was made by Shri Krishna. The world has been frequently convulsed with corruption and vice. But Lord Krishna, history bears it out, appeared not even once. The present age, too, it has been admitted on all hands, is an age of spiritual darkness and misbelief, and it has rightly been called *Kalyuga*. If Krishna is to come, the present age was the most appropriate time for his appearance.

Krishna, of a truth, has come, but the people of Bharatvarsha have recognized him not. Hadrat Mirza Ghulam Ahmad of Qadian is, on the one hand, the Promised Messiah for the Muslims and the Christians, and, on the other hand, he is Kalki Avtar and Krishna and Mahdi Mir for the Hindus and the Sikhs. In a very big gathering held at Sialkot on 2 November 1904 he proclaimed himself as such, and an extract of his announcement is given below :

"My advent in this age is not meant for the reformation of the Muslims only, but Almighty God has willed

to bring about through me the regeneration of the nations, viz. Hindus, Muslims and Christians. As for the last two I am the Promised Messiah, and for the first named I have been sent as an *Avtar*. It is more than twenty years when I announced that as I have appeared in the character of Christ, son of Mary, to purify the earth of the injustice, iniquity and sins which prevail upon it, I come likewise in the character of Raja Krishna, the greatest *Avtar* of the Hindu religion, and spiritually I am the same man. I do not say this of my own accord, but God Almighty, Who is the Lord of the earth and heavens, has revealed this to me. He has communicated to me, not on one occasion but repeatedly, that I am Krishna, for the Hindus and the Promised Messiah for the Muslims and the Christians. I know that ignorant Muslims will at once exclaim on hearing this that I have become an unbeliever and heretic on account of my having adopted the name of an unbeliever, as they think the holy Krishna to be, but this is a revelation from the Most High God which I cannot but announce, and this is the first day that I make this claim in such a large gathering, for those who come from God fear no blame

or vilification. Now Raja Krishna, as revealed to me, was so great and perfect a man that his equal is not to be found among the Hindu *Rishis* and *Avtars*. He was the *Avtar* or prophet of his time and he received the holy spirit from God. He was granted triumph and victory by God and he cleansed the Aryavarta of sins. He was a true prophet of his time, but many errors were introduced into his teachings afterwards. His heart over-flowed with the love of God, and he loved virtue and hated evil. God Almighty had promised to raise a spiritual manifestation of him in the last ages, and this promise has been fulfilled through me. One of my revelations on this point is :

‘O Krishna, destroyer of the wicked and protector of the meek, the praise has been written in the Gita’.

I love Krishna for I appear in his image. The two attributes of Krishna who is described in this revelation as the destroyer of the evil-doers and the protector of the poor and the meek, are exactly the same as those of the Promised Messiah. Thus, spiritually Krishna and the Promised Messiah is one and the same person, there being no difference excepting that which is found in the terminology of the two peoples, the Hindus and the Muslims.”

### WE BELIEVE

(1) After the Holy Prophet (peace be upon him) Allah has completely barred the appearance of a prophet, old or new.

(2) After the Holy Prophet, Gabriel can never descend and bring Prophetic Revelation (*Wahy Nubuwwah*) to any person.

(3) If Gabriel were to descend with one word of Prophetic Revelation (*Wahy Nubuwwah*) on any person, it would contradict the two complementary verses :

“This day have I perfected your Religion for you” (5:5); “He is the Messenger of Allah and the Last of the prophets.”

(4) The Holy Prophet also said : “I am Muhammad and I am Ahmad and I am *al-Aqib* (the one who comes last) after whom there can be no prophet”. (Al-Bukhari : Kitab al-Manaqib).

(5) In the light of the above Islamic fundamentals, the Holy Founder of the Ahmadiyya Movement never claimed to be a *Nabi*, but the God-Ordained Mujaddid (“The Promised Messiah”) of the 14th Islamic Century, having been expressly raised to re-establish the predominance of Islam in the world.

(6) He named his followers ‘Ahmadi’ after the Holy Prophet’s *Jamali* (beatific) name ‘Ahmad’.

(7) He proclaimed that no verse of the Holy Qur’an has been abrogated nor shall ever be abrogated.

(8) All the Companions of the Holy Prophet and the Imams are venerable.

(9) It is spiritually conducive to our Faith to accept the revivalist Islamic missions of all *Mujaddids* (Renovators).

(10) Any one who declares his faith in the *Kalimah* (Muslim formula of faith — *la ilaha ilallahu Muhammadur Rasulul-lah* — is a Muslim.

# Islamic Philosophy – Re-orientation or Re-understanding

by SEYYED HOSSEIN NASR

## Attitude of modern man

One of the features which characterise modern man is that he always seeks to reform everything from social and economic institutions to philosophical and religious traditions, but rarely is he willing to reform himself. Without putting his inner house in order, he tries to order and shape the world around him. This persistent attitude, which manifests itself in nearly every area of life today, is based ultimately on the assumption — made either consciously or unconsciously — that man as he is today is not imperfect in a basic sense; rather, the institutions and traditions which have perennially guided and nurtured man in his earthly life are imperfect because they no longer conform to the nature of modern man. Thus, time and space and the material world which is determined by them become the criteria of the truth, so that whatever does not conform to what is called the 'times' is rejected as being out of date, as we have already mentioned in our earlier study on the *Shari'ah*.

This whole attitude, according to which man becomes the reformer of all

things but never of himself, and temporal conditions become the criteria for the judgement of the truth itself, is a heritage of the European Renaissance, in which man — in his 'earthly nature' or what in Islamic terms is called *bashar* and not in his universal nature or *insan* — becomes the 'measure of all things'. According to this humanism, which underlies so much of modern European thought, it is earthly man and his nature which determine the value and validity of things. Consequently there is no transcendent and immutable model according to which man and society are judged.

## Re-orientation of Islamic philosophy

It is in this mental climate that the question of the reorientation of Islamic philosophy is usually approached.<sup>1</sup> There is, however, an apparent contradiction in terms when this question is approached in such a manner. To reorient means already to possess a knowledge of the goal to be pursued and then to turn one's efforts and to orient oneself towards that goal. But to know the goal to be pursued must in itself be the fruit of a philosophy and a world-view. According to

what philosophy are we going to reorient Islamic philosophy except those subjective limitations and inclinations which in their totality make up our immediate environment according to which we seek to reform all things? And this attitude is precisely the result of that humanism and relativism which characterise so much of modern thought. We want to determine a goal through our own human understanding and then reorient religious thought towards it, thereby admitting, whether consciously or unconsciously, to the primacy of the human over the Divine. Considered in this manner, the possibility of simply reorienting Islamic philosophy becomes a compromise in the principles of that philosophy itself, and the question arises as to whether we should reorient or re-understand Islamic philosophy.

The word 'orient' brings to mind the whole *ishraqi* or Illuminationist doctrine of Suhrawardi regarding the symbolism of space.<sup>2</sup> We know that in European languages 'orient' contains the double meaning of the East as well as turning to the correct direction. In reality, this East is not so much a geographic direction as the 'Orient of Light' which is the spiritual world transcending the world of material forms. It is also the abode of that spiritual light which illuminates us and through which we receive veritable knowledge. To orient

oneself, in the real sense, means therefore to turn to that Centre and Origin from which things really issue forth, that East which is also the inner and spiritual dimension of things. It means also a penetration within ourselves and a reintegration. Applied to Islamic philosophy, this manner of thinking means then a re-penetration into its spiritual and inner contents and an absorption of its essential truths, or in other words a re-understanding in the profoundest sense of this word.

When we turn to Islamic philosophy, we find it to be full of vast stores of wisdom which today remain relatively unknown to the majority of contemporary Muslims. We come to realise that so much of the knowledge which we seek elsewhere exists in its pure and unadulterated form already in our midst, although we have been practically unaware of its existence.<sup>3</sup>

### Philosophy of Nature

Islamic philosophy, although rich in many fields, is based most of all on metaphysics and nearly every treatise on traditional philosophy deals with the transcendent origin and end of things.<sup>4</sup> The Islamic philosophers were the first to make the discussion of being the cornerstone of philosophy and sought to relate every existing thing to Pure Being which is the origin of all.

The other condition prescribed by the Holy Quran for the attainment of paradise, within and without man, is couched in the following words :

“And he restrains himself from low desires” (79 : 40).

“And as for him who fears (the time of) standing before his Lord and restrains himself from low desires, the Paradise is surely the abode” (79 : 40-41).

The Holy Quran, being the perfect Divine guidance, not only warns mankind (as shown above) of the mistakes which will generate hell within man's heart and without, also tells him in the next verse how to attain, on the other hand, to the state of bliss (paradise) within his heart and without.

Planners hope that not only will the mosque be an important religious and social centre, but that it will also serve as a showcase for Islam for tourists from the West.

The need for unity among Japan's Muslim groups was highlighted by speakers at the stone-laying ceremony for the new Japanese Islamic Centre in Tokyo, which was held on the anniversary of the Prophet's birthday, and was attended by a number of visiting Saudi Arabian dignitaries, Muslim diplomats and Islamic leaders in Japan.

Zcnuul Abedien Dabbagh, Saudi Ambassador to Japan, said, he hoped the

new headquarters would encourage the spread of Islam in the area. He also urged those working for the cause of Islam in Japan to unite their efforts and work together in harmony. His message was repeated by Tanzanian Ambassador Ahmad Hassan Diria, who called on Islamic leaders in Japan to close their ranks and work as a single force.

There are several Muslim groups in Japan, including the Japan Muslim Association established in 1968 with an estimated membership of 700, the Islamic Centre of Japan established in 1966, and the more recent Japan Islamic Congress which is the group recognised by the Japanese government. This organisation claims to have converted 50,000 Japanese to Islam, but the other groups contest these figures.

So far, no one in these groups has heeded the call for unity — although the Japanese authorities feel it would be better to have one organisation speaking for all the country's Muslims.

It is hoped the new Islamic centre will help bring about unification. When completed at the end of this year, the centre will include, in addition to the usual facilities, a tea room which officials hope will attract all those interested in Islam to come and discuss their ideas in a relaxed atmosphere.

Then Moreover, in metaphysics they developed a philosophy of nature within a general world view in order to create a close relationship between forms and branches of the sciences and to relate multiplicity to unity.<sup>5</sup>

The Islamic philosophers developed an ethical system based not only on rational ethics, but on the specific teachings of the Quran. In Islamic ethics the Divine Will appears not in an abstract manner but in concrete injunctions contained in the Sacred Law or *Shari'ah*. This Law helps human intelligence to overcome the limitations imposed on it by the passions and to see the good and evil nature of things in their true perspective. Metaphysics is, moreover, never divorced from ethics and from the practical aspect of religion in that, as the *Haqiqah*, it is the inner dimension of this very *Shari'ah* which determines man's life and conduct on earth.

#### Islamic aesthetics and metaphysics

Similarly, the Islamic philosophers developed an aesthetics highly refined and closely connected to metaphysics. Because the spirit of Islam is based on intelligence and discernment, every true manifestation of it possesses an aspect of beauty and harmony. The Islamic philosophers — if of course we understand by philosophers as we do throughout this essay *hukama'* or 'sages' — based their

conception of beauty on the notion of harmony and sobriety and conceived of beauty not as the luxury it is considered today but as a necessary condition of a truly human existence. The nature of the truth, according to them, is such that it is beautiful. And for this reason the expression of Islamic philosophy — especially metaphysics — is combined with the beauty of language and with highly artistic forms of expression.

These and many other aspects of Islamic philosophy we must thoroughly re-explore and re-understand before we take any further steps. Of course there are those who would say that despite all this richness this philosophy does not answer today's problems. To this objection, we would answer that either the problems of today are real ones, in that they concern the nature of things and man's situation in the general scheme of existence, in which case they are not really new problems but perennial ones that have been amply treated in the traditional Islamic sources; or these are problems which — like so many that modern man faces — are created by incorrectly posed questions or the stubborn attempt of man 'to live by bread alone'. In this case, even if the traditional sources do not provide an answer, their study will reveal that in reality there is no problem to start with. Finally,



even if one chooses to reject Islamic philosophy, one must first of all understand it. One can scarcely reject what one does not know. The re-understanding of Islamic philosophy is therefore incumbent upon us, no matter what direction we wish to pursue in the future. No matter where one wants to go, one must start from where one is.

When all is said and done, the fact remains that the Islamic traditional teachings are couched in a language which is not easily understood by many contemporary men, especially those with a modern education. The old treatises were usually written in a syllogistic language which is no longer prevalent today. What must be done is to disengage the content of Islamic philosophy from the language which is now not well received and to present it in terms more conformable to the intellectual horizon of our contemporaries. What is needed essentially is a re-presentation of the whole body of Islamic wisdom in a contemporary language. Thus those who seek for various problems the solution offered by this form of wisdom will find it without the barrier of unfamiliar language or thought structure. The tenets of Islamic philosophy must be made well known both for the solutions they offer to perennial questions and as the basis and line of approach for

the questions that specifically beset modern man as a result of the peculiar and one might say anomalous conditions of the modern world.<sup>6</sup>

A thorough re-understanding and re-presentation of Islamic philosophy will itself 'orient' our thought by clarifying the ultimate end of human existence and the final goal of man's terrestrial journey. Man is a theomorphic being and cannot escape the profound demands of his inner nature. Only that civilisation and form of thought can survive which conform to man's entelechy and the ultimate nature of things. The re-understanding of Islamic philosophy will once again reveal to us that end towards which man and the cosmos are ultimately oriented and towards which all things move. It thus permits us to discover the goal of life and thought itself. By revealing to us the truth, it enables us to reorient ourselves and our thoughts in its direction, on that high road whose end is union with the Truth. The question of the reorientation of Islamic philosophy reduces then to a re-understanding of it and to the discovery of the goal towards which our thoughts and efforts should be directed. Man comes to know the truth not by reorienting it but by reorienting himself so that he can become worthy of being its recipient.

## Notes

1. Some people use Muslim philosophy rather than Islamic philosophy and distinguish between 'Muslim' and 'Islamic'. Such a distinction in English is acceptable on a certain level in that it distinguishes between what has flourished among people who are Muslims and what has been derived directly from the Quranic revelation. But in a more universal sense, all that became integrated into Muslim civilisation was in a sense Islamic in that its essence conformed to the spirit of Islam. Especially in the realm of philosophy, understood in its most universal sense as wisdom (*hikmah*), what survived after the early centuries was not only Muslim but also Islamic, in that it possessed a profound relation with the doctrines of Islam and its particular intellectual genius.

See the Introduction to S. H. Nasr, *Three Muslim Sages*.

2. See *Three Muslim Sages*, pp. 65-6; also S. H. Nasr, 'Suhrawardi' in *A History of Muslim Philosophy*, vol. I., pp. 381 ff.

3. 'All civilisations have decayed; only they have decayed in different ways: the decay of the East is passive and that of the West is active. The fault of the East in decay is that it no longer thinks; the West in decay thinks too much and thinks wrongly. The East is sleep-

ing over truths; the West lives in errors.' (F. Schuon, *Spiritual Perspectives and Human Facts*, translated by D. M. Matheson, London, 1954, p. 22.)

4. That is why so many of these treatises are called *al-Mabda' wa'l-ma'ad* in Arabic or *Aghaz wa anjam* in Persian.

5. This question and its pertinence for the Muslims of the present day is dwelt on in S. H. Nasr, *Introduction to Islamic Cosmological Doctrines*, especially the Prologue.

6 'There are no doubt contemporary philosophical problems, but there are no intellectual needs so particularly to our time as to render incomprehensible those of our fathers. Even with the best — or the worst — will in the world the foundations of the human spirit are not so quickly altered as that'. Schuon op. cit. pp. 14-15.

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## Mr. Abdul Aziz Shora, Editor, Daily "Roshni". Srinagar, on a short Visit to Lahore

Mr. Abdul Aziz Shora, editor, daily *Roshni*, Srinagar along with a veteran Ahmadi, Sheikh Abdus Samad, came to Lahore on a short visit to the Central Anjuman. They were trying to get visa for Pakistan for the last so many years, but were not successful. Thanks to God, this time they got it. It is almost after thirty-seven years that they are able to visit the Head-quarters — a wish they cherished so much. On 7th May they visited Darus Salaam and met Hazrat Ameer, Dr. Saeed Ahmad Khan, Mr. Naseer Ahmad Faruqi, Vice-President of the Anjuman and other members of the Jamaat. They were very impressed by the development of the new Ahmadiyya Colony in green and beautiful surrounding, near the New University Campus, Lahore. They were shown the new Central Mosque, Saliha-Zahur Ahmad Library, Ahmadiyya Hostel, Offices of the Central Anjuman and quarters and houses for the employees and other office-bearers of the Anjuman. They were also told details of ambitious projects which are in the pipeline about the development of the Colony. The guests expressed the hope that gradually the Colony will become a

vibrating centre for the Lahore Ahmadiyya Movement.

On 9th May, they visited the Ahmadiyya Buildings and stayed here for a few days. The first thing they did was to condole the death of Hazrat Maulana Sadr-ud-Din with the bereaved family. Their hearts were grieved to miss so many elders of the Jamaat at the Ahmadiyya Buildings who were stars of the Movement. They specially recalled the days when the late Hazrat Maulana Sadr-ud-Din visited Kashmir and delivered learned and inspiring speeches. His valient stand against the opponents instilled a new life in the Muslim youth. Their visit also revived old memories when they used to come for the Annual Jalsa along with other Kashmiri Ahmadis. While here at the Ahmadiyya Buildings, arrangements were made for Mr. Shora to visit historical and other places of interest in Lahore.

Our honoured guests also stayed at Darus Salaam for a couple of days and had several opportunities of meeting Hazrat Ameer Dr. Saeed Ahmad Khan Sahib, and Mirza Masud Beg, General Secretary of the Anjuman and discussed

with them various aspects of propagation of Islam in Kashmir. The Central Anjuman was very keen to arrange a reception in their honour but due to very short time at their disposal, our guests were unable to accept the invitation.

During an informal talk, Mr. Shora told us that from his early youth he had a liking for journalism. He started his journalistic career by joining the staff of the bi-weekly "Al-Berq", Srinagar in 1938 and stayed with it till 1943. In February 1943, Mr. Shora was able to start his own fortnightly "Roshni" from Srinagar. After a short while he managed to start another fortnightly "Jauhar" in a partnership but it was later on purchased by the Kashmir Muslim Conference. In 1948, *Roshni* became weekly. It continued its publication as a pioneer weekly of Srinagar for almost thirty years. In May 1977 it became a daily. It has no affiliations with any political party and is pursuing its own independent policy.

Mr. Shora was an honorary missionary of the Central Anjuman from 1944 to 1952. In 1946 Khwaja Nazir Ahmad was working on his unique research work "Jesus in Heaven on Earth". Mr. Shora was an active journalist of Kashmir and was a keen student of history of Kashmir, so Khwaja Sahib solicited his help in the work. Mr. Shora

was able to provide valuable information and material regarding Asa-i-Isa (Jesus' Staff), Aish Maqam (Jesus' resting place) and Sang-i-Moosa (Moses' rock). Ahmadiyya views about Jesus' visits and finally his death in Kashmir coupled with the research work put forward in "Jesus in India" by Hazrat Mirza Ghulam Ahmad and "Jesus in Heaven on Earth" by Khwaja Nazir Ahmad have generated great interest about the subject in European intellectual circles. The subject has gained more importance since new facts about the Holy Shroud at Turin are coming forth. Consequently quite a number of journalists, scholars and tourists are visiting Kashmir during summer to verify for themselves the facts about Jesus' visits and his death in Kashmir.

As Mr. Shora thoroughly knows the subject and has done some further research on the notes of Russian Traveller Notovich, foreign visitors interested in the subject are brought to him for guidance.

For a very long time Mr. Shora was General Secretary of Kashmir Press-Conference. In 1944, when Prem Nath Bazaz was its President, Mr. Shora invited Quaid-i-Azam Muhammad Ali Jinnah to address the local journalists of Srinagar. The Quaid accepted the invitation with pleasure. His letter ran as

follows :

“Kooshik” Near Nishat  
Srinagar  
20th May, 1944

Dear Sir,

I am in receipt of your letter of May 16th, and I shall certainly be glad to meet the local journalists as desired by you. If you would care to come to this place which is no doubt very far from Srinagar City, and is convenient to you all, I shall be pleased to receive you all on Tuesday, May 23rd, at 11 a.m. at the above address.

Yours faithfully,  
(M. A. Jinnah)

The Secretary,  
Kashmir Press Conference,  
c/o “Roshni”  
Srinagar.

Presently Mr. Shora is president of Kashmir Newspapers Editors Conference and is also member of All-India Newspapers Editors Conference.

Mr. Shora published his own findings about Jesus' life in Kashmir in an interesting booklet “Jesus in Kashmir”. He also wrote another book on this subject along with Dr. Aziz Ahmad Qureshi viz. “Jesus and Christianity” in Urdu.

It was a pleasure to listen to Mr. Abdul Aziz Shora and Sheikh Abdus Samad about the activities in Kashmir. Everyone at the Centre was impressed by the dedication, enthusiasm and sin-

cerity for the cause of Islam found among the members of the Jamaat in Kashmir. May Allah bless them all and enable them to carry on the mission of the Founder of the Ahmadiyya Movement in that part of the sub-Continent.

— N. A.

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## GOG AND MAGOG (from p. 6)

*Dajjal* is dervied from *dajala* which means *he covered* (a thing). The *Lisan al-'Arab* gives several views why *Dajjal* is so called. One view is that he is so called on account of his being a liar and covering or concealing the truth with falsehood; another that he will cover the earth with the largeness of his numbers; a third that he will cover the people with unbelief; a fourth that he will spread over and cover the whole earth. Still another view is that *Dajjal* is a community that will carry about its merchandise all over the world, *i.e.*, it will cover the earth with its articles of trade. Finally there is the view that *Dajjal* has been given this name because he will say things which are contrary to what is in his mind, *i.e.*, he will cover his real intentions with false words.

*Ya'juj* (Gog) and *Majuj* (Magog) are derived from *ajj* or *ajij* in the forms of *yaf'ul* and *maf'ul* and *ajij* means *the flaming of fire*. But *ajja* also means *asra'* *he walked fast*. This is the meaning given in the *Lisan al-'Arab*. Imam Raghjb says that *Yajuj* and *Ma'juj* have been compared to the flaming fire and surging water because of their intense agitation.

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## AHMADIYYA ANJUMAN ISHA'AT-I-ISLAM (LAHORE) — CANADA

(from p. 2)

regarding this and no sooner a confirmation was received from the Ahmadiyya Anjuman Ishaat-i-Islam of Fiji concerning the dates of the above mentioned events, a circular was immediately prepared and distributed to the members.

## Subscribing towards the Islamic Review

The *Islamic Review*, a monthly journal, is published by the Ahmadiyya Anjuman Ishaat-i-Islam, (Lahore) Incorporated, U.S.A. Our Headquarters, the Central Anjuman at Lahore, Pakistan at its Annual Gathering had the following to say:

"All Jamaats are requested to make a special drive for procuring subscribers for *The Islamic Review*, which is published by the Ahmadiyya Anjuman Ishaat-i-Islam, (Lahore) Inc. 36911 Walnut Street, Newark, California, U.S.A. This magazine can become an international journal and maintain its standard only if we strengthen its financial position".

Our Board decided that the entire Jamaat should become subscribers of the *Islamic Review*, as by doing so we will be serving a dual purpose. (a) Acquiring more knowledge of our own faith and (b) assisting the Ahmadiyya Anjuman in U.S.A. in their publication.

## Zakat

In a Special General Meeting it was decided that all members must pay *zakat* to the Anjuman. The Secretary spoke on this subject emphasizing that the institution of *zakat* was hand in hand with prayer and both are two of the five pillars of Islam. Afterwards the whole house entered into an open discussion with great interest. The discussion concluded with a note that it was the duty of every Muslim and that the payment of *zakat* was very beneficial to the community as a whole. Unfortunately only some members have been making regular payments. However, all the more effort will be made to get more members to make regular payments of the obligatory *zakat* as this is the main source of income for the execution of its duties so far as monetary dealings and activities are concerned. The members were requested to display true spirit of Ahmadiyyat by contributing towards the *zakat* fund of the Anjuman.

## Donations

As no immediate major step could be taken to raise funds, the Board decided to get new members whose subscriptions and regular obligatory *zakaat* could make a slow but steady increase to the Anjuman's funds. I will be failing in my duty if I did not mention that Mr. Abdul Hak Baksh had shown true spirit of Islam and Ahmadiyyat

by donating one hundred Dollars (\$100) to begin with the raising of funds for the project of purchasing a property to be the Centre of the Anjuman. He also donated a whole set of stationery required by the Jamaat. May the Almighty Allah shower His Choicest blessings upon him.

## Registration

I am pleased to report that our Anjuman under the name of Ahmadiyya Anjuman Ishaat-i-Islam (Lahore) Canada has been, by the Grace of the Almighty Allah, registered under the Society Act of the Province of British Columbia on 22nd Dec., 1980. I would like to make a special mention of the persistent efforts made by the honourable President and Secretary to accomplish this task and ultimately made our longtime dream a reality. I am also to make a record in this report that the registration fee have very generously been paid by Mrs. Shamina Sahukhan on behalf of the Anjuman.

## Visitors from Abroad

After attending the Annual Jalsa held at our Headquarters in Lahore, Hafiz Maulana Sher Muhammad Sahib, Missionary in-Charge, Ahmadiyya Anjuman Ishaat-i-Islam of Fiji on his way back paid us a brief visit in March this year. He was given a hearty welcome by the Jamaat. Maulana Sahib delivered several Dars-i-Quran on request

with overwhelming attendance. A fund of two thousand two hundred Dollars (\$2,200) was also collected for the Suva Mosque, being constructed by the Fiji Jamaat.

The General Secretary, Ahmadiyya Anjuman Ishaat-i-Islam of Fiji, Mr. Shaukat Ali paid us a very short visit early June this year. He was welcomed by our President. Mr Shaukat Ali had earlier visited the Jamaat in U. K. and spoke highly of the great job they were doing for the propagation of Islam.

#### Literature Distribution

Five hundred copies of leaflets on various topics on Islam printed by the U. K. Jamaat were freely distributed door to door each month. Fifty leaflets were distributed by each Board member in the respective area of his residence. These were also placed in stores and Libraries for public disposal. The President kindly accepted the responsibility of mailing these leaflets to 51 Muslim organizations spread out all over Canada. This was meant to serve two purposes :

(i) The Ahmadiyya Anjuman Ishaat-i-Islam (Lahore) Canada would be given widespread publicity.

(ii) The dissemination of the teachings of Islam on various subjects would be done on a much higher scale.

The "Paigham-e-Haqq" official organ of Ahmadiyya Anjuman Ishaat-i-Islam Fiji received at regular intervals were also distributed to the members.

#### Obituary

Mr Abdul Hamid Khan of 10 Aiwa Street, Samabula, Suva, Fiji passed away late last year. Brother Hamid Khan was a member of the Ahmadiyya Anjuman Ishaat-i-Islam of Fiji all his life ever since he first joined the organization. At the time of his demise he was one of the Directors of the Board of the Fiji Ahmadiyya Anjuman. He was a clean-hearted, righteous, staunch and dedicated Muslim.

"Surely we are Allah's and to Him we shall return."

M. Yaseen Sahukan  
Secretary

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and published by Muhammad Azam Alvi from the office of the *THE LIGHT*  
Ahmadiyya Buildings, Lahore - 7 (Pakistan)